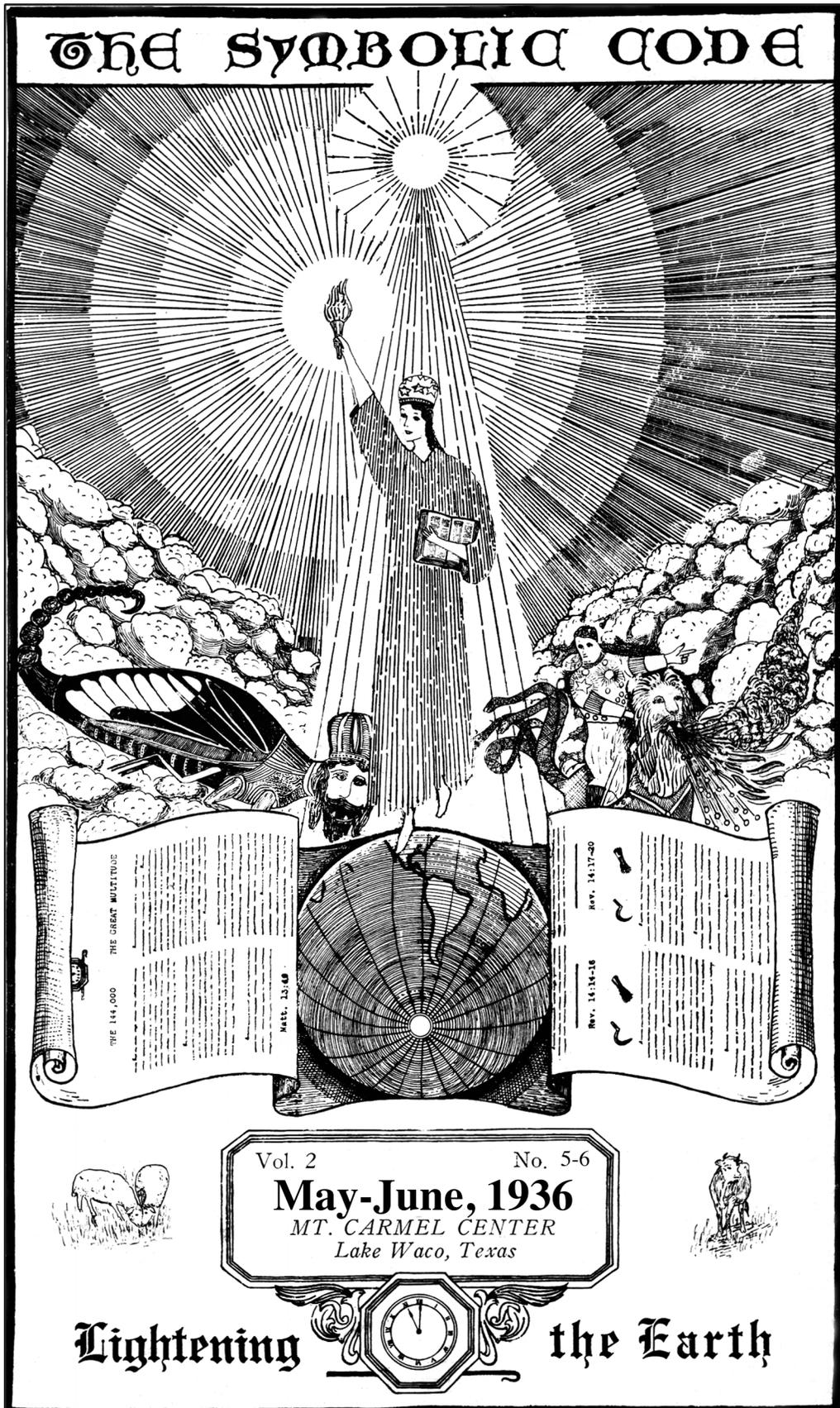


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IN THE INTEREST OF THE S. D. A. DENOMINATION

“The Twelve Tribes Which are Scattered Abroad”

This little paper is dedicated for the conveyance of news items and reformatory activities to Present Truth believers; to answer questions in connection with the sealing message of the 144,000 (Rev. 7:1-8) and the great multitude (Rev. 7:9); on the prophecies of Isaiah, Zechariah, Zephaniah, Micah, Hosea, Joel, Daniel, the Revelation, Ezekiel, Jeremiah, etc., but more fully on the first eight books above mentioned; on Christ's parables, on types and symbols, and also on the writings of Mrs. E. G. White.

However, this monthly visitor promises to answer questions on such passages of the Scriptures only as have been divinely revealed and authoritatively proclaimed—bearing the positive mark of truth. Therefore, it will either give a correct answer to questions or else confess its ignorance by saying “I do not know.”

Its main object is to reveal the fact that the time has come for the Lord to manifest His power and unify, and purify the church of God—calling her to rise up from her dusty bed and put on her strength and her gift of beautiful garments, because “from henceforth” the unclean shall not come unto her. (Isa. 52:1.) Therefore, it positively demands that the messengers of “the great and dreadful day of the Lord,” under its supervision, must strictly comply with all its requirements, instructions and advice which it bears to them from time to time. It will not countenance those who ignore its divine authority—the church is to be a light to the whole world—fair as the moon,—clear as the sun, and terrible as an army with banners. Isa. 62:1-7; Prophets and Kings, p. 725.

The symbols on the title page are a reproduction of the Revelation, chapters Twelve and Nine, and Isaiah 7:21, which symbols are explained in our available literature.

This monthly comforter gladly calls on all S.D.A.'s who open their doors and welcome its visit. It freely gives its time to minister to those who shall be heirs of salvation and neither collects fees nor makes charges for its unselfish service. It lives on voluntary gifts and free will offerings—it burdens no one and comforts all. Its constant prayer is that all its clients should prosper and be in health even as their souls prospereth. (III John 2.)

Make your questions plain and distinct, giving the references, and they shall be taken care of as soon as their turn on the waiting line permits.

If you like to have this printed friend come to your home regularly, also other free literature, send your name and address to the Universal Publishing Ass'n, Symbolic Code Department, Mount Carmel Center, Lake Waco, Texas.

V. T. HOUTEFF

GREETINGS FROM MOTHER NATURE AT MT. CARMEL

Inasmuch as Present Truth believers are faithfully straining their ears in an anxious endeavor to catch all the news waves from this anti-typical hill of "green pastures," to which the prophet Micah's attention was called long ago (Micah 7:14), we fear they will be greatly disappointed if we say nothing of its activities; therefore, we are happy to send forth a few lines of greeting from Mother Nature at Mt. Carmel.

More and more impressive does the truth become that the Lord has prepared this place from its very beginning for the work which it is to accomplish. We believe this because of the fact that besides the great advantages deriving from its central location in the northern part of the western hemisphere, its geographical surroundings, and its happy endowment of nature's choicest environment, away from all worldlings and the corrupting influences of city life, it brings to one's soul peace and joy in the "blessed hope" which it seems no other plot of ground can do.

This has been especially true since the last part of March, during which time Nature has been making her most gorgeous display of fresh and many hued foliage, adding as a finishing touch occasional dottings of various colored blossoms, while the many different birds, caroling their "glad songs that make the forests vocal with melody" which gratifies the ear with the most delightful musical sounds, swell the chorus of "Nature's ten thousand voices speaking His praise as the great Master of the arts of Nature.

But we would not neglect to tell of the beautiful wild flowers which almost everywhere cover the ground like a carpet of many colors, and which by their sweet fragrance so perfume the air that they tend to over-breathe the delectable breath of the stately cedar trees scattered throughout the forest-lands, and standing proudly in their enduring habiliment of living green.

Such is the symphony which in tone and color and scent pervades the entire forest, which covers the several ravines and the two exalted hills.

And, finally, as we gaze into the distance over and above the table land, beyond the horizon, the boundless blue of space brings to memory the stirring promise: "They shall behold the land that is very far off." (Isa. 33:17.)

Then turning our attention to the east of the camp proper, we behold on a northern slope our garden, filled with prospects of

good things to eat during the summer months, and extending away from it the several scores of acres sowed to grain etc., which promise our winter supply while on the south slope of the campus grounds our newly planted vineyard gives hopes of supplying our dining table with that luxurious kind of fruit by which the twelve spies described the goodness of the Promise Land.

Although there has been an unusual drought with but one rain of any account up to April 14th since last fall, vegetation did not look so bad as it could have, but up to this date (May 13) we have had three good rains and everything looks promising. Hence, we request all our friends of Present Truth to plead with the One in Whose "hand are the deep places of the earth," and say "O Lord, how manifold are Thy works! in wisdom hast Thou made them all: the earth is full of Thy riches. So is this great and wide sea, wherein are things creeping innumerable, both small and great beasts. There go the ships; there is that leviathan, whom Thou hast made to play therein. These wait all upon Thee; that Thou mayest give them their meat in due season. That Thou givest them they gather: Thou openest Thine hand, they are filled with good. Thou hidest Thy face, they are troubled: Thou takest away their breath, they die, and return to their dust. Thou sendest forth Thy Spirit, they are created: and Thou renewest the face of the earth." (Psa. 104:24-30.)

If the Lord shall see fit to bless us with the right amount of rain and sunshine so that we can realize from the grain sufficient returns above our own needs to supply feed for the poultry, and then help us to market the eggs, and if the number of our goats can be increased from seven to about a hundred besides a few sheep to graze the uncultivated portion of the land and to keep down the brush, it will supply all the workers here with food and clothing and take care of the annual payments on the tract of land.

ADMONITION

To Those Upon Whom the Ends of the World Are Come

A certain wide awake observer along the lines of reform writes from a distant field, and we are publishing herein a portion of his letter as a warning to those who may be disposed to fall into the various temptations mentioned therein, and who may hate to be found among the guests without the "wedding garment" on when the King comes in, and who would like to avoid

weeping and gnashing of teeth in the "outer darkness." (Matt. 22:2-13.) Says the letter:

"I do not know what is going to happen to some who profess to believe in Present Truth, who have been taught, admonished, reprov'd, and warn'd both by precept and by example, but who still continue on in the crooked, old road as though they absolutely never saw, heard, or knew better.

"It is surprising to see and to hear the stratagems and beguilements by which the enemy is endeavoring to pollute whole companies and cheat souls of eternal life. Some are wasting their time in baking and using white flour products—pie, cake, etc.; eating candy to ruin their health; drinking coffee and chocolate with which only to stimulate and whip up their nerves to a restless pitch; eating cheese and using vinegar, mustard, highly seasoned food stuffs, etc. Others are wearing sheer silk stockings, short sleeves, low necks, and making up with rouge, powder, lipstick, and unnatural fingernail polishes. While still others are reading the funny strips in the newspapers, working cross word puzzles, and listening to worldly programs over the radio; reading newspapers and writing letters on the Sabbath; making the Sabbath all too little a matter in the needs of reform; being about the cares of life all the time and studying not at all; sleeping so little that the eyes fall shut in meetings: eating so often and so much that it dulls the mind and fatigues the body.

"I have mentioned here only a few of the old, Laodicean habits and practices, ideas and theories, which the enemy is trying to continue among the reformers, and with which he would bait Present Truth believers to snare them back into his 'kidnaping bag.'

"I must also mention another matter which has long been on my mind. A variously striped correspondence virtually devoid of spiritual light has long been passing between an increasing group of more literary members among the believers of 'The Shepherd's Rod,' and has done no one any particular good and all considerable harm. This class of people who are in reality, neither in harmony with 'The Shepherd's Rod,' nor with the denomination but who, while pretending to be friends of the one, are standing off at a short distance throwing stones at both parties at the same time by bulky exchanges of letters, thus unconsciously playing into the Devil's hands and enabling him by hook or crook to consume their time, unsettle the minds of Present Truth believers, and hinder and slow down the work while all the time they pretend to be helping.

"Others are very zealous to get into the work and help save the church, but are paying no tithe!"

We are making a most earnest appeal to all Present Truth believers to guard themselves from every evil influence and gain victory over the natural man who is urging them to sell out their birthright either for a "bowl of pottage" or a "Babylonish garment," or for vanity or covetousness.

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**"HE SHALL APPEAR TO YOUR JOY,
AND THEY SHALL BE ASHAMED"**

(Isa. 66:5)

Dear Brother Houteff:

As regular Seventh-day Adventist church members, recognized by the S.D.A. Conference, the last chapter in our church life in San Angelo has been written. Three elders appeared here Friday, and after preaching against "The Shepherd's Rod," called a business meeting, in it asking all to stand "who would remain loyal to the S. D. A. church and *renounce* "The Shepherd's Rod' doctrines". Five of us remained seated. Bro. Aclin (the church deacon), Sr. Aclin (church treasurer), Sr. Reeves (S. S. Supt.), Sr. Ebner (church secretary), and I. (Bro. Ebner was at home sick in bed.) The Elders said "that they would be patient with all, save Mrs. Noguess and Ebner, who spent their time teaching and preaching "Shepherd's Rod doctrine."

They balloted secretly, with the result that nine stood for disfellowshipping, and three (Bro. and Sr. Aclin and Sr. Reeves) against. As we had not violated either the law of God or of man, but only stood true to principle, the whole procedure was unscriptural and *indecent*.

Though we now seem to be without a church home, we rely on the promise that He will be our Guide and closest Friend in every time of need.

I forgot to mention that they *put* Sr. Reeves out of office because she refused to quit reading "The Shepherd's Rod" for herself and that Bro. and Sr. Aclin *resigned*.

(Signed) MRS W. J. NOGUESS,
San Angelo, Texas.

"Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? But brother goeth to law with brother, and that before the unbelievers." (1 Cor. 6:1,6.)

Sabbath morning, May 11, 1936, a group of us (teachers, parents, and students of the La Crescenta "Shepherd's Rod" Paro-

chial Home School) presented ourselves at the Hawthorne S. D. A. Church for worship. Before reaching the church doors, we were met by an elder who hastily informed us that we were not welcome, and that if we persistently disregarded their wishes, they would be forced to take action by calling the police.

We asked them for a reason for barring us from the church, but we received no answer save the usual retort. "The council has voted to keep you out. We just do not want you here."

As it was useless to attempt to reason with them, we calmly stepped off the church steps, and stood in the parking strip in front of the church quietly studying our Bibles.

Very shortly, one of the elders went away in his car, and about ten minutes later, a police car drove up and Sr. Jourdain and her daughter, both of whom had recently been disfellowshipped from the Hawthorne church for embracing Present Truth, and who had the previous week been warned not to return to the church, were summarily ordered to "come along." My husband stepped over to the officers and interrogated them concerning the arrest of these two sisters, but Elder Cales, who had run to speak to the officers just as soon as he spied my husband step over to them, had so prejudiced their minds with smooth sayings that it was useless to talk with them.

We requested permission to accompany the sisters to the police station, and after a moment's hesitancy, they consented to let us go with them. But they soon decided, upon the prompting of Elder Cales, that it would be more to the church's comfort to take the whole group to the station. So twelve of us soon found ourselves at the Hawthorne Police Station.

In the meantime, Sr. Shaffner, another recently disfellowshipped member of the Hawthorne church, found herself, as the police sergeant later confessed, "a victim of circumstance," for just after we had been taken to the station, she drove up in front of the church, let a sister out of her car, and then drove off again, whereupon, Elder Cales, seeing her come and go, sent an officer in pursuit of her, with the consequence that she also was forced to go to the station!

By this time, my husband had been called into the office to discuss the matter with the Sergeant. Here the Lord surely turned apparent defeat into victory. Rather than being denied the right of returning to the church, we were granted the privilege of presenting ourselves for worship with the understanding that if we were refused admittance, we could park our cars diagon-

ally across the street from the church, and sit in them and study our Sabbath School lesson.

After leaving the police station, several of us went to the Inglewood church, which is not far from the Hawthorne church, as Bro. Lipsey, who had been threatened by the church to be put in jail, had attended the Sabbath School there, and as we desired to worship some place if possible. Upon arriving there, we found Bro. Lipsey standing in front of the church, having been refused admittance.

We were met at the door of the church by three of the church elders who, with trembling lips, informed us that we were not going to enter the church, and that if need be, they would invoke the law to enforce their wishes. But again we were given no reason other than the old familiar one for being debarred from the services. Soon we learned that two officers were stationed a short distance away, so my husband and I went over to them to protest the injustice of the church's action, while one of the church elders hurried over to fan the flames of prejudice.

The officers said very little, and seemed quite biased and hardhearted toward us, so after talking with them for a short time Bro. Lipsey, my husband and I were taken in the police car to see the Inglewood Chief of Police.

Here we were not so fortunate as we had been in Hawthorne, for instead of reasoning with my husband, the Chief of Police closed his ears to every bit of reason, and we were told to remain away from the Inglewood church, and not to distribute literature in the vicinity of Inglewood on penalty of full prosecution for disregarding the warning.

But we went on our way rejoicing, "Persecuted, but not forsaken; cast down, but not destroyed," remembering with consolation Paul's words to Timothy, "Wherein I suffer trouble, as an evil doer, even unto bonds: But the *Word* of God is *not bound*," and singing with the psalmist: "Surely the wrath of man shall praise Thee: the remainder of wrath shalt Thou restrain."

" . . . being reviled, we bless; being persecuted, we suffer it: being defamed, we entreat: we are made as the filth of the world and are the off scouring of all things unto this day." (I Corinthians 4:12, 13.)

But against those who revile and persecute and defame us, stands the fearful sentence: "Woe unto you that laugh now! for ye shall mourn and weep," while to those who "with patience wait for it," stands the exceeding precious promise: "Blessed are ye that weep now, for ye shall laugh."

MRS. M. J. BINGHAM,
La Crescenta, California.

CAST OUT BUT NOT CAST DOWN!

Dear Brethren:

I am more than happy that the message of "The Shepherd's Rod" has found a warm place in my heart. I love my Saviour and feel that He has favored me by giving me a second chance and an opportunity to prove my love to Him in enduring the reproaches of my brethren, who are much incensed against the ones who have brought the sealing message to me and, though ignorant of it, they are shutting the homes and hearts against the Spirit of God and against the light that shines forth so clearly in the Bible and the Testimonies.

Looking back, I can see that up to a short time ago I was a 100 per cent Laodicean, blind yet perfectly satisfied both with the light I had on the S. D. A. message and with the poor knowledge I had of my salvation.

The "Testimonies of Sabbath School Work," pp. 62-66 and "Testimonies to Ministers," p. 300, also "Testimonies for the Church," Vol. 5, p. 211, are a good defense for the faith once delivered unto the saints.

The message, "Cry aloud, spare not, lift up thy voice like a trumpet, and shew My people their transgression, and the house of Jacob their sins," is reforming my life, and the facts and truths, in reference to the message, as I read them for the first time were indeed startling to me, and what I have read is enough to convince me that the enemy, masking in S. D. A. garb, has smoothly and quietly crept into our churches, and, simulating the voice of the Lord, is crying out loud in the ears of the laity, "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean" (Isa. 52:1), and they are snoring all the more! Only showing that the old dragon by his deceptive arts has spread a cloud of dense darkness over all, and as his seed of satisfaction and prejudices has found fertile soil in the hearts of many, he expects to keep us ignorant of the truth forever.

Therefore, by the grace of God, I am going to do all that is in my power to arouse my brethren and sisters that they may see the "Present Truth" for this time. Nothing but death can keep me from passing it to others. Pray for them and me, that God's people may return to the "old landmarks" and "the firm platform" in fulfillment of the following: "The living testimony had been revived. The last great warning had sounded everywhere, and it

had stirred up and enraged the inhabitants of the earth who would not receive the message." ("Early Writings," p. 279.)

I feel so weak and incompetent to have any part in giving this message to the church, but I have given myself and all to God, and am asking Him to make me a blessing to His people, and that all who sigh and cry for all the abominations in the midst thereof may help me with their prayers.

We are thankful for the Code. The question and answer section has satisfactorily cleared up nearly all the points of the controversy that the opposing side has brought to bear against the message of today.

(Signed) T. E. HENDERSON,
Keene, Texas.

Dear Sister:

Since the last time I wrote to you, another sister and I have been disfellowshipped for believing "The Shepherd's Rod," message. As long as they were getting the tithe from a few of our members, they left us alone, but since the tithe has stopped they had a special meeting to put us out. I feel only sorry for the stand the leaders have taken.

The more I study this message, the plainer I can see the Lord will have to come down and take the reins in His own hands and change leadership. I get great comfort from the following verses:

"Hear the word of the Lord, ye that tremble at His Word: Your brethren that hated you, that cast you out for My name's sake, said, Let the Lord be glorified: but He shall appear to your joy, and they shall be ashamed." (Isa. 66:5.)

"But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled." (1 Peter 3:14.)

I thank God that I heard this message in time to awaken out of sleep and, if faithful, to be counted among the five wise virgins.

(Signed) Mrs. A. E. BETTYS,
Anacortes, Washington.

Dear Brethren:

I am a firm believer in "The Shepherd's Rod," and intend to go through with it to the end. I am so glad that the Lord has opened my eyes to the light, and if He will permit me, I will carry it to others that they, too, may embrace the truth for this time and rejoice in it as we do. Pray for me.

(Signed) Mrs. NORA WALTERS.

The Feeble Shall Be As David

Those who have been timid and self-distrustful, will declare themselves openly for Christ and His truth. The most weak and hesitating in the church, will be as David—willing to do and dare." (Vol. 5, p. 81.)

Dear Brothers and Sisters:

I am teaching the "The Shepherd's Rod" message to all the church members here. I have a company here of ten that are studying. "The Shepherd's Rod," and we are praying that the entire church may accept it. We are expecting the ministers here any day to try to refute "The Shepherd's Rod," but we know the truth will stand.

I have been a believer in the "The Shepherd's Rod" message now for nearly one year. My wife and I lost our position at Birmingham, Ala., for standing up for the "The Shepherd's Rod" message, but we are thankful that the dear people with whom I studied at Birmingham are still faithful; some of them have definitely taken their stand for Present Truth. My only desire is to carry this message to our brethren in the church before it is too late . . .

I anxiously look forward to the Code each month, and I always read it at my first opportunity. Please remember me in your prayers that I may be successful in winning many precious souls to Christ.

(Signed) J. R. VORIES,
Logansport, Indiana.

Dear Brothers and Sisters:

Last fall in studying the "Temple Chart," we ran into what appeared to be conflicting statements, but as we feared that we might be turning aside light from the Lord, we set to work, trying to run down the discrepancy. After three months of intense study, I have not been able to disprove a single thing, and though I find that much history is lost, there remains sufficient evidence to justify one's faith and confidence in the study. I find the subject intensely interesting, and I am glad for the time spent: it proves to me that this is a message from God, urging us to clean up and prepare for the fulfillment of Ezekiel 9. It is plain that no one will receive the seal of God if he continues sinning or neglecting to sigh and cry for the abominations in the church. (Vol. 5 p. 210.)

(Signed) R. F. G.
Portland, Ore.

Dear Brethren and Sisters:

You will find enclosed \$1.00 to pay for one copy of No. 2 "The Shepherd's Rod" book.

We are still studying on this question and are becoming more firmly convinced that it is Present Truth. May God bless you all.

(Signed) Mrs. J. W. W.

QUESTIONS AND ANSWERS

Dear Brother J—:

Your several questions are answered as follows:

"When Do the Seven Seals End?"

The "seven seals" end with the second coming of Christ because of the fact that they depict the inhabitants of the earth as well as the sealing of the saints, as you will notice by the first four seals, and though the chart on p. 204 of "The Shepherd's Rod," Vol. 2 does not show the fact that all the seven end at the commencement of the millennium, it is so stated on page 221. If the seals should end at the close of probation, it would indicate the end of human life upon earth before the plagues are poured out and before Christ comes to receive His saints.

Explain the Co-Incidence Chart

The 1585 date (co-incidence chart, "The Shepherd's Rod," Vol. 1, page 112), being derived from the birth date of Jacob (the father of the twelve tribes), is numerically figurative of the birth of a denomination which must bring forth the spiritual twelve tribes—the 144,000. As the truth of the 144,000 was first revealed in the year 1930, this date stands as the one on which the church gave birth to the "servants of God." The Seventh-day Adventist denomination being 85 years old at that time, the number of years correspond with the number from the call of Abraham to the birth of Jacob (85). Therefore, by subtracting the number of years from Abraham's call to the birth of Jacob (85) from the year the truth of the 144,000 was revealed (1930), it carries us back to the year the S. D. A. denomination came into existence (1845) thereby proving the fact that it is this particular church or denomination which is to bring forth the twelve spiritual tribes.

The 1715 date, being derived from the date of ancient Israel's going into Egypt, is a type of a dividing line between the typical and anti-typical periods. The first typical period being from Abraham's call to Israel entering into Egypt—215 years—and the second from the time they arrived in Egypt to the time they went out, which was another 215 years. There is no anti-typical significance in the 1715 date, save that it becomes as a dividing line be-

tween the period prior to and that immediately following, showing that there are three co-incidences before the 1715 date and three after it, excluding the last two explanatory panels as shown on the chart.

All that are found members of the church up to the fulfillment of Ezekiel Nine will either receive the seal and be a part of or with the 144,000, or else be left without the seal and fall under the "slaughter weapons" of the "five men."

Who Will Fall and Who Will Stand?

Those who are too young in the faith are not required to understand more of the teachings in "The Shepherd's Rod" than time has permitted them, but they are under obligation to continue studying and to "sigh and cry for all the abominations" in the church. There is no excuse for neglecting this duty. The existing evils in the church are very easily recognized and one must speak even though one may not understand every point of the doctrines.

The first volume of "The Shepherd's Rod" calls our attention to the abominations for which to "sigh and cry" and enables us to receive the seal and escape the ruin. But we are to study the second volume for additional help and prepare ourselves to give the message to the world after the purification of the church. Those who are not privileged to study it now are not responsible for being in darkness concerning the light that is shining upon us.

I do not think God will lay away any one because of being in danger of rejecting His message. Those who do not hear the Good Shepherd's voice now, neither will hear it in the resurrection, but those who have passed away involuntarily without the knowledge of the sealing message are judged only by the message since 1844. But those who have voluntarily rejected the sealing message, whether they live or die, we suppose have been judged by it.

The Mark of the Beast

"The Shepherd's Rod" has cleared the subject of the 144,000 in every respect and proves that after the purification, only "such as should be saved" will be added to the church, as the event of your question, that is, "How will some S. D. A.'s yield their faith, thus receiving the mark of the beast," is yet future, and as we look into the matter from a distance by the eye of faith, "we see through a glass darkly." Therefore, I can give you suggestions only.

The whole world will be urged to receive the seal of God and also the mark of the beast. There will be in the Advent message many who will yield for the time being to the pleading of the Spirit, but

who will, before completely surrendering to God, "yield their faith and thus receive the mark of the beast."

In the second place there will be S. D. A. parents who will have with them their children who, being in a Seventh-day Adventist home and having an understanding of the message, though not rightfully members of the church, will be in one sense of the word called Seventh-day Adventists.

Doubtful

"The Shepherd's Rod" has cleared many perplexing questions to which we were not able to give an answer before it came, and in addition to these, it has brought forth great light from the Word of God on prophecies which heretofore have appeared to be only mysteries, and it is true that no other two volumes in the world contain so much light. But you say, "If every point on these subjects is not understood, it will be a source of doubt in our minds and perhaps *loss of all faith* we now have." If you understand everything else, and these few minor points be the only things which you do not understand, you may have a good reason for your doubts, but inasmuch as you do not understand it all, I hope you may take the following advice of the Spirit of Prophecy:

"There is but one course for those to pursue who honestly desire to be freed from doubts. Instead of questioning and caviling concerning that which they do not understand, let them give heed to the light which already shines upon them, and they will *receive greater light*. Let them do every duty which has been made plain to their understanding, and they will be enabled to understand and perform those of which they are now in doubt."—"The Great Controversy," p. 528.

While God has given ample evidence for faith, He will never remove all excuse for unbelief. All who look for hooks to hang their doubts upon, will find them. And those who refuse to accept and obey God's word until every objection has been removed, and there is no longer an opportunity for doubt, will never come to the light."—"The Great Controversy," p. 527.

Study with desire to know everything but never allow the hidden things to cause doubts about the things that are made plain.

What to Do With the Tithe?

As to the tithe, I say as you do: "We want our little to go where it will accomplish the most," but first of all and always above our own judgment, we want to go wherever the Lord commands, for it is His and not ours. We are "not sent but unto the lost sheep of the house of Israel," and

"It is not meet to take the children's bread, and cast it to dogs." (Matt. 15:24, 26). God has not sent us to the heathen, but to the church, and has commanded: "Bring ye *all* the tithes into the storehouse" wherein is Present Truth, and as our message is to "the lost sheep of the house of Israel," it will be meat in *His* house where the "children are fed "first."

Suppose we should all feel that our tithes must go to the treasury in Washington, then how would the message reach the people in the church? God does not want to bring the heathen unconverted into the church for the slaughter of Ezekiel Nine, but He is exceedingly anxious to save the church: neither is He working "to bring many souls into the truth, because of the church-members who have never been converted. . . . Would they not make of no effect the God-given message which His people are to bear?"—"Testimonies for the Church," Vol. 6, p. 371.

Let only those who do not have the light on the sealing message support the message of the judgment of the dead which is passing away as the setting sun, then we will not deprive either the one or the other. Moreover, what success do you suppose we can hope to have in bringing the sealing message to the church if we support those who are rising against us like the waves of the sea? No, Brother J., if we continue paying our tithe to them, we will not only be weakening our power against the enemy, but also our position in relation to the message we bear, for then they will say to us, "If you have a message for us, you will put your gifts toward the advancement of your message and not toward ours." Hence, by supporting the church and its warfare against the message we bear, we will instead of winning the confidence of the brethren to what we believe, not only be driving them away, but also strengthening the forces of the enemy and weakening ours, for you cannot fight your adversaries by lending them your weapons to stand strong against you. Brother J., comply with all the requirements of the Spirit of Prophecy by taking a firm stand either on one side or on the other, as expressed in the following:

"Satan is now using every device in this sealing time to keep the minds of God's people from the *present truth* and to cause them to waver". . . "Warn those who embrace but a part of the truths . . . that they must gladly receive all the messages as God has given them, or have no part in the matter."—"Early Writings," pp. 43, 188, 189.

As long as you keep wavering on Present Truth, your sighing and crying will be too feeble and insufficient to place the seal of

God in your *forehead*—on display; that is, openly confessing that you are a disciple of Christ; and as long as they receive your tithe and offerings, they will never "cast" you out (Isa. 66:5). By the fact that you are still a member of the church and in office, it speaks for itself that you have not yet taken a firm stand on the Lord's side, although He has said: "Set thy face *against* it, and it shall be besieged, and *thou shalt lay siege against it.*" Mark that "this" and not your name on the church books or your gifts in their treasury, "shall be a sign to the house of Israel." (Ezek. 4:3.)

Time of the Slaughter of the Multitude

Regarding your inquiry as to whether the Great Multitude is brought during the sixth seal and as to whether the slaughter takes place at the beginning of the seventh, we make the following explanation:

The slaughter must come *before* the great multitude is brought in, for the following citations show that a *pure* church is to proclaim the Loud cry message:

"Clad in the armor of Christ's righteousness, the church is to enter upon her final conflict. 'Fair as the moon, clear as the sun, and terrible as an army with banners,' she is to go forth into all the world, conquering and to conquer."—"Prophets and Kings," p. 725.

"While the investigative judgment is going forward in heaven, while the sins of penitent believers are being removed from the sanctuary, there is to be a special work of purification, of putting away of sin, among God's people upon earth. . . . When this work shall have been accomplished the followers of Christ will be ready for His appearing."—"The Great Controversy," p. 425.

"I saw another mighty angel commissioned to descend to the earth, to unite his voice with the third angel, and give power and force to his message. . . . The light which attended this angel penetrated everywhere as he cried mightily, with a strong voice, Babylon is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit and a cage of every unclean and hateful bird." . . .

"This message seemed to be an *addition* to the *third message*, joining it as the midnight cry joined the second angel's message in 1844. The glory of God rested upon the patient, waiting saints, and they fearlessly gave the last solemn warning, proclaiming the fall of Babylon, and calling upon God's people to come out of her that they might escape her fearful doom.

"The light that was shed upon the wait-

ing ones penetrated everywhere, and those in the churches who had any light, who had not heard and rejected the three messages, obeyed the call, and left the fallen churches. Many had come to years of accountability since these messages had been given, and the light shone upon them, and they were privileged to choose life or death."—"Early Writings," pp. 277, 278.

In another statement, Sr. White, says: "Only those who have *withstood and overcome temptation* in the strength of the Mighty One will be *permitted* to act a part in *proclaiming this message* when it shall have swelled into the Loud Cry."—"Review and Herald," Nov. 19, 1908. See Isa. 66: 16, 19, 20.

The above proves that the slaughter comes before the gathering of the second fruits and under the seventh seal, and that the Loud Cry begins with an additional message and with mighty power. However, when the seventh seal begins, the events of the sixth do not necessarily cease, for all the seals extend to the close of probation. (See "The Shepherd's Rod," Vol. 2, p. 221.) Revelation 8:1, speaking of the silence in Heaven for the space of half an hour, proves to be the event of the fulfillment of Ezekiel 9. at which time "shall Michael stand up." It is at this juncture that Christ puts on His garments of vengeance and surprises the hypocrites in Zion. See "Testimonies for the Church," Vol. 5, p. 690.

I have never taught nor published anything to the effect that there is to be another church besides the seven churches of the Revelation, chapters Two and Three. These seven prophetic sections of church history cover the period while the wheat and tares are growing together. However, we do teach that the last, the Laodicean, is to be purified, and that this *pure state* of the *seventh church* is symbolized by the candle-stick of the fourth chapter of Zechariah which, true enough, is the eighth in number so far as candlesticks are concerned and which, though in one sense must be an eighth church, in another sense is still the seventh because it is made up purely of the members from the Laodicean church—the first fruits—before the ingathering of the second fruits, and that the tares, or those who failed to receive the seal are destroyed by the slaughter weapons as shown to Ezekiel in vision. Thus the last of the seven churches emerges from an undesirable state into a glorious one without becoming a new denomination. (See "The Shepherd's Rod," Vol. 2, p. 284).

Revelation 18:1 and "Early Writings," p. 277

Regarding the angel of Revelation 18:1

and the angel of Revelation 7:2, the former is the Loud Cry angel spoken of in "Early Writings," p. 277 where it says: "Then I saw another mighty angel commissioned to descend to the earth, to unite his voice with the third angel, and give power and force to his message . . . The work of this angel comes in at the right time to join in the last great work of the third angel's message, as it swells to a loud cry. . . .

"This message seemed to be an addition to the third message, joining it as the midnight cry joined the second angel's message in 1884." The "Shepherd's Rod" message is what the above quotation describes.

The angel of Revelation 7, who prophetically sealed the 144,000, is the same as the one of Ezekiel Nine, who marked those who signed and cried for the abominations in the church. Says the Spirit of Prophecy: "This mightiest of angels (Rev. 7:2) has in his hand the seal of the living God, or of Him who alone can give life, who can inscribe upon the foreheads the mark or inscription, to whom shall be granted immortality, eternal life. It is the voice of this highest angel that had authority to command the four angels to keep in check the four winds until this work was performed, and until he should give the summons to let them loose. . . . This *sealing* of the *servants* of God is the same that was shown to Ezekiel in vision."—"Testimonies to Ministers," pp. 444, 445.

Brother J., you say, "Our earnest, sincere prayers are for you as you reply to these that God may make these points so clear to us all." I know, Brother J., that God has answered your prayer, and that it is your duty to accept His answer and to act out the last part of your prayer; which is, "That all the powers of darkness can cause us to doubt no more."

WHICH KINGDOM, JUDAH OR ISRAEL?

Question:

Is the kingdom of Judah made up of the 144,000? If so, are the ten tribes still to make up the kingdom of Israel?

Answer:

The kingdom of Judah was composed of the two tribes; namely, Judah and Benjamin, which occupied the southern portion of the promised land, whereas the kingdom of Israel, the ten tribes, ruled in the northern portion of the land. The 144,000 are made up of 12,000 out of all the 12 tribes or out of both kingdoms—Judah and Israel (Rev. 7:1-8.)

As there is to be both now in the ingath-

ering time and for eternity only one kingdom, (Isa. 11 and Hosea 1:11), made up of the two scattered kingdoms, the question which really arises at this time is: Which one of the tribes, Judah or Ephraim, will be the ruling tribe? rather than the question: Is the kingdom of Judah the 144,000 and the kingdom of Israel the ten tribes? for the former ruled the kingdom of Judah and the latter the kingdom of Israel.

On the one hand, if Judah is to be the ruling tribe now in the ingathering time, then "the kingdom of Judah" will be restored and the kingdom of Israel or Ephraim forever abandoned. On the other hand, if the tribe of Ephraim becomes the ruling tribe, then the kingdom of Judah will be forever set aside.

Ezekiel's pictorial prophecy, found in chapter 37, perfectly answers the question. The prophet Ezekiel was commanded to take "two sticks," one for "Judah" and one for "Ephraim," after which he was asked to put the stick of Ephraim with that of Judah, which plainly shows that the kingdom of Israel, the ten tribe kingdom, is to be merged into the kingdom of Judah and not that the kingdom of Judah is to merge into the kingdom of Israel. Moreover, speaking of this ingathering time of both kingdoms, the prophet Hosea writes thus: "Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves *one head*, and they shall come out of the land: for great shall be the day of Jezreel." (Hos. 1:11.)

Again, after describing by illustrations how that the children of Israel were to be scattered for a period of time among the nations, and to be without a kingdom of their own, says the prophet: "Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and His goodness in the *latter days*." (Hos. 3:5).

David's being from the tribe of Judah makes evident the fact that in the anti-type all the children of Israel that are the Lord's will be gathered and will restore the kingdom of Judah, and forever abandon the kingdom of Israel.

COOKERY

"Cooking schools are to be held. The people are to be taught how to prepare wholesome food. They are to be shown the need of discarding unhealthful foods. But we should never advocate a starvation diet. It is possible to have a wholesome, nutritious diet without the use of tea, coffee, and flesh food. The work of teaching the people how to prepare a dietary that is at once wholesome and appetizing, is of

the utmost importance."—"Testimonies for the Church," Vol. 9, p. 112.

"Greater efforts should be put forth to educate the people in the principles of health reform. Cooking schools should be established, and house-to-house instruction should be given in the art of cooking wholesome food. Old and young should learn how to cook more simply. Wherever the truth is presented, the people are to be taught how to prepare food in a simple, yet appetizing way. They are to be shown that a nourishing diet can be provided without the use of flesh foods."—Id. p. 161.

"Men and women should inform themselves in regard to the philosophy of health. The minds of rational beings seem shrouded in darkness in regard to their own physical structure, and how to preserve it in a healthy condition. The present generation have trusted their bodies with the doctors, and their souls with the ministers. Do they not pay the minister well for studying the Bible for them, that they need not be to the trouble? and is it not his business to tell them what they must believe, and to settle all doubtful questions of theology without special investigation on their part? If they are sick, they send for the doctor—believe whatever he may tell, and swallow anything he may prescribe; for do they not pay him a liberal fee, and is it not his business to understand their physical ailments, and what to prescribe to make them well, without their being troubled with the matter?"—"Counsels on Health." pp. 37, 38.

The professed people of God find themselves in the exact condition described in the above paragraph! Most of them neither know how to cook, nor how to live and as blind as they are in these temporal things, they are far worse in matters spiritual! They have no head of their own in the material things of life for they have made the doctors their head both at the loss of their earthly treasure, and at the expense of their health; while they make the ministers the head of their spiritual life at the expense of their heavenly treasure! We fail to find anything in all God's creation by which to illustrate such a pitiful condition.

"We are in a world that is opposed to righteousness, or purity of character, and especially to growth in grace. Wherever we look, we see defilement and corruption, deformity and sin. How opposed is all this to the work that must be accomplished in us just previous to receiving the gift of immortality! God's elect must stand untainted amid the corruptions teeming around them in these last days. Their bodies must be made holy, their spirits

pure. If this work is to be accomplished, it must be undertaken at once, earnestly and understandingly. The Spirit of God should have perfect control influencing every action.”—“Counsels on Health,” p. 20.

May all God’s people understandingly and with repentance bow before Him Who, from this almost eternal ruin, is able to lift us up by bringing all of us to an understanding of this great vital truth of which this health carrying wave is to be instrumental.

As when a stone is dropped into a body of water, the waves widen time and again until they reach the farthest shore, so the stone with which Mt. Carmel is entrusted is to be dropped into the midst of the “waters” with such a force that the widening waves may without delay reach all around the shore. Consequently, an untiring effort should be made by all to help Mt. Carmel drop the stone. Hence, through the untiring efforts of this printed friend we are endeavoring to invite all its readers to have a part in dropping the stone without taking extra time; that is, by establishing a school in every home so that, while cooking for the household, each shall not only be preparing to help others in the science of cooking but at the same time benefitting his own family.

“Scrupulous cleanliness is essential to both physical and mental health. . . . Every form of uncleanliness tends to disease. Death-producing germs abound in dark, neglected corners, in decaying refuse, in dampness and mold and must. . . . Nothing unclean or decaying should be tolerated within the home.”—“Ministry of Healing,” p. 276. Scrub and scour all the corners in your home, closets, tubs, and pots.

As cleanliness is next to godliness, and as the art of cooking demands the constant use of the hands, special care should be taken to keep them clean, especially the finger nails—removing all foreign matter from them before engaging in the preparation of food.

Believing that you have responded to our notice of the March and April Code by having your notebooks in readiness, we present the following recipe for the first lesson in the culinary art:

Three-in-One Dough—Bread, Sticks, and Fruit Rolls

Bread’s being the staff of life, demineralized and bleached flour only make for a poor staff and no life. “There is more religion in a loaf of good bread than many think.” Therefore, our first and most important lesson is the art of bread making.

For quality and economy grind your own flour from the whole kernel of wheat.

Bread

Place two quarts of warm water into your mixing container. Then add two ounces of Fleischman’s yeast, five ounces of raw sugar, and three ounces of vegetable shortening. When dissolved, mix into these ingredients three pounds of whole wheat flour, and set the dough aside. Then weigh another four pounds, and put it in the oven to warm. When your sponge is risen about one-third above its original height, add the warmed flour with two tablespoons of salt, knead well, and allow it to rise again. When light, turn it out on your bread board and mould a part into one-pound loaves. Set aside for the third raising, after which bake from 45 minutes to 1 hour in a medium hot oven.

Sticks

Take one-half of the remainder of the dough and roll out as thin as you would for noodles, then cut into strips about one inch wide and about four or five inches long, and place them into an oiled cookie pan and let them stand for ten or fifteen minutes, then bake in a moderate oven until lightly brown. These bread sticks are wholesome, and their demand for a thorough mastication will aid digestion.

Fruit Rolls

Roll out the last part of the bread dough in the same way as for the bread sticks, but not quite as thin. Brush surface with warm shortening and sprinkle well with raw sugar and raisins. Other dried fruits may be used in place of raisins. Begin rolling at the side next to you as you would jelly cake. Cut crosswise in slices about one inch wide and place in oiled pan, then allow fifteen minutes to raise, after which bake about 20 minutes.

Put your supreme effort and all your skill in whatever you do, and do it religiously. Then only will you get results and reach efficiency—contributing blessings to mankind.

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